Hon J Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX'S LECTURES ON WAR.

[Concluded from p. 166.]

Different Classes of War.

Wars may be divided, according to their causes into four different classes:

1. *Wars for disputed sovereignty.* The crown of England was long contested by the two houses of York and Lancaster. An historian speaking of the battle of Tewkesbury, which seated Edward IV. on the throne, says, "This was the twelfth battle that had been fought in this fatal quarrel; and in these battles, and on the scaffold, above sixty princes of the royal family, above one half of the nobles and principal gentlemen, and above one hundred thousand of the common people, lost their lives." And what followed? The licentiousness of Edward, the usurpation of Richard, the grinding avarice of Henry VII., and the wanton tyranny of Henry VIII. Had the common people had common sense, would they not have left the houses, or the nobles, if they pleased, to fight it out themselves? What to them was York or Lancaster? The crown has since been bestowed more rationally; not by divine right, ascertained in battle, but by act of Parliament, in defiance of succession: on William III. Anne, George I. and the house of Hanover, it was thus conferred. These scenes will never be reacted in this country. Their folly must be seen in all countries; and when seen, however individuals or families might be wicked enough to aim at their revival, they would find that losing the opinions and prejudices of the multitude, they had also lost the direction of their physical force. What a fine contrast to Yorkists, Lancastrians, Stuarts, Bourbons, and all the rest who "wade through slaughter to a throne," was Richard Cromwell! He was advised to take off a seditious leader, and secure his father's elevation for himself. "No," said he, "I will not purchase authority at the price of one man's blood."

2. *Wars of conquest and usurpation.* Such as those of Edward III. and Henry V. in France, by which the people got nothing for their blood and treasure, but the pleasure of seeing the lilies in the royal arms. What conquest was ever worth its purchase; even to any one? The only gain from them is to the pride of the monarch, and the avarice of the favourites, who may then acquire plunder. Will nations always sacrifice themselves for these; or for what is baser still, the gratification of commercial rapacity? For trade now prompts to wars of encroachment and usurpation, as well as ambition

3. *Wars of passion, revenge and glory.* To these, democracies are as liable as monarchies. They flow from that military spirit which leaders foster for their own purposes, till it sometimes becomes too strong for their direction. Defeat tarnishes the glory of a warlike people, and must be wiped off by victory. This was once the principle of private life. If one of a family or clan was murdered, it was necessary to retaliate, and obliterate the stain by another murder: but now the murderer only is disgraced, and imitation but involves in similar disgrace. Is this case too strong for information and Christianity?

4. *Wars of religion.* The most absurd and impious of all. Men have been in arms for idolatry and theism, the Turkish faith, and the (nominally) Christian faith, the Catholic religion and the Protestant religion, and in the last war, for all sorts of religion against all sorts of infidelity. Now to put down all this imposture, hypocrisy and blasphemy, it is only necessary that men should go from priests and statesmen to the New Testament to learn Christianity: they will soon find that it may be suffered for, but cannot be fought for. They will read of only one sword drawn in its defence,—and then Christ healed the wounded person, and rebuked Peter with. "they that use the sword shall perish by the sword."

The opinion of the public in all countries must become more enlightened, and with that enlightenment wars will become more rare and less bloody, till they gradually cease. Armies cannot be raised, or paid, in defiance of opinion. Would it be possible, in this country, to raise a corps of fifty thousand assassins? With all the ignorance and vice that exist, hired assassination has no existence here. It has yet in Italy, and did flourish there. Opinion makes the impossibility. Were the gospel generally understood, opinion would present as insuperable a barrier to raising fifty thousand, or one thousand hired soldiers. Peace then follows in the train of improvement.

"War is a game, which were their subjects wise,
Kings could not play at:"

And wisdom is their destined portion.

The Slave Trade was abolished by the voice of humanity alone. Numbers were interested in its continuance, but nobody had any thing to gain by its cessation. If the evils of war were generally known and contemplated, surely they would not produce feebler horror at its enormities, conviction of its guilt, or wishes and efforts for its abolition, than prevailed on that subject. It is an immense advantage that, when once the subject is properly understood, the pleadings of interest will join with those of humanity, prudence co-operate with conscience, and true policy second the views of benevolence and religion. To love peace, nations have only to learn their real interests.

It is not to be imagined that violent exertions, sudden changes, or acts of legislation, will serve this great cause: they would only retard its success. Nor is it benefited by the strenuous assertion of abstract principles. That any nation should proclaim to the world that its differences shall be hereafter settled by negociation or mediation, and not by arms, is not to be expected, and probably not to be desired. All that the friends of peace can do, or ought to attempt, is on proper occasions, to state their opinions, and constantly to diffuse information. Europe is becoming one great public. A distaste with war, a disposition to examine more rigidly into its causes and effects, and a general preference of other modes of deciding quarrels, will gradually and contemporaneously spring up and advance in all countries. Sovereigns, statesmen, generals, and also those classes of the community whose private interests are served at the expense of the public good, may be the last to partake of this improved feeling; but long before it reaches their hearts, it will have sufficient influence to control their measures. Religion, so often in its corrupted state the occasion of discord and bloodshed, will attain its purity and power, and bring on the universal reign of the Prince of Peace. Christianity is imcompatible with war, and Christianity is both designed and destined to extend to all nations. I do not see how the obvious inference from the pacific tendency of Christianity, and its unbounded prevalence, can be eluded. But if it could, our hopes would be unshaken; for on this particular result from its progress, the prophets have bestowed their richest imagery, nor does it seem easy to reconcile the notion that mankind shall always be subject to war, with belief in, or fair interpretation of, the Jewish and Christian Scriptures. We gladly turn from it to prophecies such as these: "I will break the bow, and the sword and the battle out of the earth, and will make them to lie down safely.—And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." (Hosea ii. 18, 23.) "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more; but they shall sit every man under his vine, and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." (Micah iv. 1. 4.) "The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice' den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi. 6. 9.) The prediction of Isaiah, from which the text is taken, closely corresponds with that of Micah, and these, with the rest, agree in asserting the diffusion of religious knowledge as the means, and the abolition of war as the result. Here, then, the argument rests on the authority of Scripture, of inspiration, of God. The general prospects of human improvement, to which your attention is next to be directed, are irradiated with light from heaven. The time *shall* come, when ambition, avarice, and false glory, shall no more lead forth their victims to merciless carnage; nor enmities, jealousies and oppressions pour their vials of anguish on the world. The voice of Christian hope tells us of past triumphs and future glories, speaking bliss to the inmost soul. We can exult in our nature and our destiny. We can look around on the earth, shake off the miserable associations of crime and misery, and trace on all things lines of benevolence and joy. The gladdening result which we anticipate is promised by the words of unerring prophecy, and shall be realized by the operations of an eternal and omnipotent Providence. The youth shall enter on a brighter world than his forefathers knew, and wonder at the blood-stained tale of ancient days;—while hoary age shall bow in holy resignation to the grave, exchanging earth for heaven, but as a transition from glory to glory, and exclaiming in devout gratitude, as memory reverts to the troublous scenes of childhood. "Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

The Septuagint.

No. IV.

The learned *Origen*, the first writer who appears to have paid attention to the criticism of the Bible, (he flourished A. D. 230,) found the Septuagint in an imperfect state, and applied himself to remedy its defects. He was probably induced to undertake this useful labour by the difference which he found between the bibles of the Greek Christians and the original Hebrew, and which he saw gave the Jews a great advantage in their controversies with the Christians. The latter were almost entirely ignorant of Hebrew, while the former, especially since the establishment of the school at Tiberias in Galilee, made it their principal study. Hence when the Christians quoted certain passages of the Old Testament from the Greek version against the Jews, these were able to reply that the words were not in the original, or not there in the form and order in which they were quoted. The reply was commonly sufficient, for it seems to have been allowed on both sides that though the original might have been tampered with, it was more pure than any version; the rules observed by the Jews in transcribing the sacred writings being well known to have been carried to an accuracy that bordered on superstition.

To restore the Septuagint as nearly as he could, to its original integrity, *Origen* took the pains to collate the copies and make out a more perfect edition, forming a judgment of doubtful and discordant passages by the concurring sense of the other versions. This edition of the Septuagint, together with the *three* other versions, already described, he afterwards united in one volume, a kind of Polyglot, which has served as a model, even to the signs or marks of criticism, for later editors. From his placing the four versions by the side of each other, on the same page or scroll, his volume was called the *Tetrapla*, that is, the four-fold edition. In the first column, stood the Septuagint; in the second, the version of Aquila; in the third, that of Symmachus; and in the fourth, that of Theodotion.

When *Origen* made this work, he was able to read the Scriptures only in Greek, and had the highest esteem for the Septuagint version; but he afterwards made himself master of the Hebrew, and imbibed from the Jews, his instructers in it, a lasting opinion of the superiority and perfection of the Hebrew Scriptures. He therefore corrected the Septuagint of his Tetrapla, modelling and accommodating it to the Hebrew text, which he made the standard, and by their agreement with which he estimated the Greek versions.

This corrected work he published in a volume, which from its being in six columns was called the *Hexapla*, or six-fold edition. The first column of the Hexapla was occupied with the Hebrew. But as very few of those persons, to whose more immediate benefit his labours were directed, were acquainted with even the letters of that language, he added, in the second column, the Hebrew words in Greek letters, that his readers might have at least some notion of the form and sound of the Hebrew words, and probably that they might be encouraged to learn the language. In the third column, he inserted the version of Aquila, which was supposed to be the most faithful and nearest to the Hebrew, and therefore used in the Jewish synagogues. The fourth, contained the version of Symmachus. Having thus prepared the way for his proposed emendation of the Septuagint, he placed in the fifth column the amended text of the Septuagint: as this appeared, when compared with the Hebrew text, to be in some places redundant and in others deficient, he prefixed an *obelus* or *dagger* to the redundancies, and supplied the deficiencies out of the other Greek versions under the sign of a *star* or *asterisk*. The sixth column contained the version of Theodotion, which was most agreeable to the Septuagint, and, next it, best approved by the ancient Christians.

The labour which was necessary for a work of such magnitude, can be estimated (says a competent judge) only by those who have been engaged in similar undertakings. Eight and twenty years are said to have been occupied in making preparations for it, independently of the time which was employed in the writing of it. It was begun at Cesarea in Palestine, and probably finished at Tyre. It was deposited in the library of the church of Cesarea, where it continued a long time unnoticed. It was, however, in the end, highly and deservedly esteemed by the church; though as it was large and voluminous few transcripts were made of it in an entire and complete form. The labour and expense of writing out such a perfect copy must have been excessively great; and for that reason most persons contented themselves with transcribing only the fifth or Septuagint column, which in effect comprehended the whole. The text of the Septuagint, as settled by *Origen*, is called the Hexaplarian text, to distinguish it from the text of the Septuagint, as it existed before the time of *Origen*, which is therefore called the Ante-hexaplarian. One copy of *Origen's* text was made by Pamphilus and Eusebius about the conclusion of the third century, and then delivered to the churches in Palestine, whence this edition was afterwards called the Palestine edition, and became of general use throughout all the country from Antioch to the borders of Egypt. From the same column it is supposed that the fifty copies of the Septuagint were taken, which, thirty years after, Eusebius sent to the emperor Constantine.

Two other editions of the Septuagint were published much about the same time. One by Lucian, compiled from the common Greek version, collated with and corrected by the Hebrew text: this was read in all the churches from Constantinople to Antioch. The other by Hesychius, formed on the same plan from Egyptian copies, but supposed to be brought still nearer to the Hebrew standard: this was adopted by the churches of Egypt.

These three editions (says Owen) shared the world among them; and from one or other of them are derived all the MS. copies of the Septuagint that are now extant, or at least known.

Modern critics are divided as to the value of the Hexapla, but all agree in praising it as the first effort ever made to amend a corrupted text either of the Old or New Testament. It obtained for *Origen* the name of *Adamantius*, or the Indefatigable.

The work in its entire state has long ceased to exist. Every copy of it, if there were indeed more than one, perished in the flames which consumed the libraries of Palestine, on the irruptions of the Saracens in the seventh century. With the exception of *Origen's* own column, only fragments of it have descended to us: these have been collected by the industry of the learned, particularly of Montfaucon, who published them at Paris, in 1714, in two folio volumes.

There are four principal printed editions of the Septuagint, from one or more of which all the other editions have been copied.

1. The Complutensian, printed at Complutum or Alcala, in Spain, in the Polyglot Bible published in 1515, under the direction and at the charge of Cardinal Ximenes. The Septuagint of this Polyglot was printed from a collation of Greek manuscripts, which the editors (divines of the university of Alcala) highly extol, but of which we have no further knowledge.

2. The Aldine, published at the press of Aldus of Venice in 1518, of which the text was formed from several Greek manuscripts. Almost all the German editions are from this copy.

3. The Roman, which came out under the auspices of Sixtus V. in 1587, and has therefore obtained his name. This celebrated and highly-valued edition was copied from the Vatican manuscript, which is of great antiquity, with the exception of deficiencies and supposed errata in the copy. From this edition (of which there is a Latin Version) have been published all the Septuagints printed till of late in England.

4. Grabe's, from the Alexandrine manuscript in the royal library of England. This is reckoned one of the most ancient and best copies extant. It is written all in capital letters, without the distinction of chapters, verses and words. It was presented to Charles I. by Cyrillus Lucaris, then patriarch of Constantinople. The donor certified that there was a tradition that the book was written by the hand of Thecla, a noble Egyptian lady, about 1300 years since, (that is from the date of its being presented,) a little after the Council of Nice. The printed edition from this venerable copy was begun by Dr. Grabe, who had a pension for this purpose from Queen Anne, and was printed at Oxford in four folio volumes at different times from 1707 to 1720. It is not, however, a mere copy, many readings being adopted from the Roman and other manuscripts.

A new and splendid edition of the Septuagint is now publishing at the Clarendon Press, Oxford, from a collation of all the known manuscripts in the world. Dr. Holmes began, and Dr. Parsons is continuing this great work. Upwards of 100 manuscripts have been examined. The text adopted as a basis is the Roman or Vatican, the deviations from which in all other editions, in versions and in quotations, are constantly noted. The first volume appeared in 1798. The completion of the work must be earnestly desired by every one desirous of the promotion of biblical knowledge.

From the Monthly Repository.

Manchester, December 31, 1821.

SIR.—A controversy is now carried on in this town between the Catholics and orthodox Protestants, which was begun by the Catholic Priest of one of our Catholic Chapels, in (as appears to me) a weak and impolitic attack upon the Bible Society. My view in this communication is not to give an account of the combat or combatants, but to direct the notice of your readers to the following passage, extracted from the priest's second piece in the controversy, concerning Unitarianism.

"For my own part, I have ever considered Unitarians, if not the best, at least the most consistent Protestants; and my reason for considering them so, is, because they adhere more closely than those of any other denomination to the principle of private judgment. Rejecting the authority of catechisms and creeds, the Unitarian takes the sacred volume into his hands, and before he opens it, thus argues within himself, This book is given me by the Almighty; from it, by the means of my own judgment and understanding, I am to gather the truths of salvation. Now I know and feel, that unlike the animals of the brute creation, I possess within myself a rational soul, which is the very principle of judgment and understanding, and consequently I must practice nothing, I must believe nothing that is not conformable to the reason which my Creator has given me. He then opens the sacred pages, and, reading them with the full persuasion that they contain nothing above the standard of his reason, if he meets with any thing that wears the appearance of a *mystery*, he very justly re-

duces it to that standard, by adapting it to a sense that is not at variance with his understanding and his judgment. Such is the mode of reasoning which the Unitarian adopts; and such ought to be that of every consistent Protestant."

Though the Catholic Priest intends the above remarks as a manifest reductio-ad-absurdum of the Protestant principle, with which, in its bearing upon the Unitarian, his evangelical opponents will readily acquiesce, yet, upon the whole, the picture is not drawn with an unfriendly hand, nor much caricatured: and it is a curious circumstance, with which many of your readers may be unacquainted, that not only in the Church of England and Scotland, but also in the Roman Church, there are many distinguished Unitarians. From a French geographical work of merit, I extract the following passage:

"The principal Christian sects are: The *Unitarians*, *Socinians*, or *Anti-trinitarians*, whose opinions are protected in Transylvania and in Russian Poland: a very great number of Catholics, of Lutherans and Calvinists, are secretly attached to this system." Malte-Brun, Geography, I. 579.

The number of adherents affords no presumption in favour of a system. Motives of interest will always sway a fearful proportion of mankind. The great mass of the unlettered and ignorant are deluded by the arts of zealots and enthusiasts —many of them, no doubt, hypocrites. And, perhaps, a still greater proportion of men are indifferent to all systems, and readily embrace, as far as they can be said to embrace, that which is nearest at hand. Numbers, therefore, are no criterion of truth. Yet, if there be an instance in which a sect has risen and spread on all sides, without much activity in its partisans, without much party spirit, with scarcely any union and co-operation among its adherents, the members of which cannot possibly be actuated by interested motives, and its chief promoters have been men generally of a studious, retired and unobtrusive character, there exists, I imagine, a strong presumption in its favour. Unitarianism has the advantage of such a powerful presumption.

CRITO.

CHRISTIAN REGISTER.

FRIDAY EVENING, JUNE 7, 1822.

Unitarian Missionaries in India.

Under the above head, the Boston Recorder has the following remarks. "Rammohun Roy, a distinguished native reformer in India, is said to be an Unitarian—and to have become such by the light of *nature*. This is probable. Certainly, it was not by the light of *Revelation*."

We acknowlegde that we were not a little surprised, that the editor of the Recorder should thus indulge himself in sneering at the account of the conversion of a distinguished Hindoo from idolatry to the worship of the one God,—and particularly that he should speak slightingly of the influence of the light of *nature*, in teaching men the absurdity of idolatry. It surely can be deemed no disparagement of the light of nature, that it should teach the worship of one God in one person, instead of that of many Gods, or of One God in many persons. If the light of nature lead a Hindoo to embrace any new notions of the divine nature, we should naturally expect it would be that of his unity, rather than of his existing in three persons, because the harmony and oneness of design through universal nature, most plainly teaches that the Author of nature is but One. But even should there be found any thing in nature which indicates that it had more than one author, we know not why the argument would not be as valid for the thousand Gods of the Hindoos, as for the three Gods* of Trinitarians.

We should be glad to know what arguments the editor of the Recorder would use with a Hindoo, to convince him of the absurdity and error of acknowledging many Gods. Surely he would not appeal to scripture, for this would be nothing to a Hindoo, who thinks the authority of his own sacred books, which encourage his idolatries, as valid as ours. He must appeal then to the light of nature, to the reason and common sense with which the author of nature has endued his moral creation. He must appeal to the oneness of purpose and the harmony of operation that is seen running through every thing with which our senses are conversant. And what would he prove by such an appeal? That God is *three*, or *One?* We will not insult the common sense of mankind so much as to suppose that any man would think of deducing any thing like the doctrine of the Trinity from the works of nature. This is a doctrine which is so entirely different from any thing taught us in nature, or from any thing which the understanding with which the inspiration of the Almighty has indued us, would lead us to expect, that if true at all, it must be purely and entirely a doctrine of revelation. His appeal then to nature, if it prove any thing, would prove the existence of One and only one Supreme Author of Nature. Why then shall we reproach nature for teaching what she cannot but teach to all who faithfully listen to her voice,—for teaching also what it would seem her Author so manifestly designed she should teach?

We think the candid reader will be not a little struck with the confident manner in which the editor of the Recorder asserts that Rammohun Roy could not become an Unitarian by the light of *Revelation*. If *we* should assert that no man could become a *Trinitarian* by the light of revelation—how much would our assertion be worth? —But why is not mere assertion as valid on one side as the other. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii, 20.)

How far that celebrated man Rammohun Roy, had advanced towards the pure doctrine of the Unity of God, before he became acquainted with the Christian scriptures we are unable to say. We should judge however, from some passages in a very extraordinary recent publication of his, which we are so fortunate as to have before us, that he had embraced the Unitarian belief before he saw the New Testament.* How long he was hindered by the trinitarian doctrine, from embracing Christianity, and how far he was confirmed in his belief of the Unity, by the perusal of the New Testament, and particularly by the teachings of Jesus himself, let our readers judge from his own words. The following passage is from p. 24th of the new work to which we have alluded.

"Disgusted, (says he) with the puerile and unsociable system of Hindoo idolatry, and dissatisfied at the cruelty allowed by Moosulmanism against Non-Moosulmans, I, on my searching after the truth of Christianity, felt for a length of time very much perplexed with the difference of sentiments found among the followers of Christ (I mean Trinitarians and Unitarians, the grand divisions of them), until I met with the explanation of the unity given by the divine Teacher himself as a guide to peace ane happiness."

The editor of the Recorder makes some remarks on what we had said in No. 40, about the Unitarianism of the Hindoos. We take no offence at his severe remarks upon Unitarians.—We are used to such things, and they do not move us; and we hope they may prove no source of after uneasiness to the writer. We have only to request his attention, and that of our readers, to the following remarks of Rammohun Roy, relative to the religious belief of the Hindoos.—Alluding to Trinitarians, who, though they pretend to worship one God, say that he exists in three persons, he remarks—

They (Trinitarians) "ought in conscience to refrain from accusing Hindoos of polytheism; for every Hindoo we daily observe confesses the unity of the Godhead. They only advance a plausible excuse for their polytheism, which is, that notwithstanding the unity of the Godhead, it consists of millions of substances assuming different offices correspondent to the number of the various transactions superintended in the universe by divine providence, which they consider as infinitely more numerous than those of the Trinitarian scheme."

We hope that the sentiments contained in the above extract, will not be dismissed without a fair and faithful consideration of their weight and importance.

* We say not this by way of reproach, but honestly and seriously, for we find it impossible, while language remains what it is, to make any thing less than three Gods, of three distinct, independent and Almighty persons.

* This work of Rammohun Roy, is entitled, "A second appeal to the Christian Public in defence of the precepts of Jesus." The preliminary history of the publication is this;—Rammohun Roy, after having become acquainted with Christianity, and being convinced of its superiority to all other religions, was desirous to recommend it to his countrymen. He accordingly selected and published for the use of his countrymen the preceptive parts of Christianity as found in the New Testament, omitting what he called the "abstruse doctrines and miraculous relations," and assigning as the cause of his passing by them, that he considered the former were liable to the doubts and disputes of free-thinkers, and anti-christians, and that the latter, (the miraculous relations) were capable of carrying but little weight with the natives, from the circumstance that the fabricated tales handed down to them, were of a still more wonderful nature.

His book was entitled, "The precepts of Jesus a sufficient guide to peace and happiness." This book he published with the most sincere intentions to promote the welfare of his countrymen, and considered it the best means of spreading a knowledge of Christianity among them.

But the Baptist missionaries in Calcutta, not being pleased either with the sentiments he had embraced, or the methods he was using for Christianizing his countrymen treated his undertaking with great severity in two numbers of a Magazine published under their direction. This attack upon his work, was so wounding to his feelings, and so liable as he thought to hinder the usefulness of his endeavours, that he felt himself bound to make some reply, which he did in a work called "An appeal to the Christian public, in defence of the precepts of Jesus."

This work was soon after reviewed at Calcutta, in a periodical publication called the "Friend of India."

The work now before us, from which we have made a short extract above, is a reply to the review, and is entitled, as we have said "A *second* appeal, &c. in defence of the precepts of Jesus-" It discovers not only great natural acuteness and force of mind, but a wonderful knowledge of the scriptures, and critical skill in interpreting passages of difficult meaning. It is our purpose, as soon as leisure will permit, to give our readers a more full and perfect acquaintance with this extraordinary production.

The editor above mentioned, proceeds to remark—

"It is said also that Mr. Adam, one of the Baptist Missionaries, at Calcutta, has become a Unitarian, 'through his intercourse with the Hindoos.' We should suppose it must be by such a sort of intercourse; for had he maintained fellowship with God, thro' our Lord Jesus Christ, he would by no means have fallen into such misapprehensions of the Divine nature."

Here we feel it our duty to bear our testimony, and to call on all men of good christian feelings, to bear *their* testimony loudly and decidedly against the unwarrantable ground which is here taken in relation to Mr. Adam's change of sentiments. By what authority or on what principle we claim to know, does the editor of the Recorder feel himself justified in saying that Mr. Adam's change of sentiments, was owing to his neglecting to maintain "fellowship with God thro' our Lord Jesus Christ." In what part of holy Scripture is it revealed, or by what new communication from heaven has this gentleman learned, that the rejection of the trinity is an infallible evidence that such a man is destitute of piety to God? It is a position to which no man should assent or give place for one moment, as it aims at once a death blow at the most essential and important principle of Protestantism, and of the reformation; and we are astonished at the boldness and want of reflection, which could have led to the inculcation of such a sentiment. Would the gentleman think that *we* could justify ourselves on *any* principle, if we should say of *him* that "he could by no means have fallen into such misapprehensions of the Divine nature," as to embrace the doctrine of the *Trinity*, provided he had "maintained fellowship with God, thro' our Lord Jesus Christ." Whatever others might think, we should feel ourselves in the highest degree reprehensible, should we be guilty of such an uncharitable intimation. By what magic this is rendered less worthy of censure in one man than in another, let those who understand the subject decide.

In vindication of Mr. Adam we feel bound to refer our readers to a statement in the Register of May 17th p. 158th. A gentleman in this neighbourhood, who has lately visited Calcutta and returned, says, that "a letter from a friend, himself a missionary and a Trinitarian, speaks in the highest terms of Mr. Adam, acknowledging that in his view, he appears to be as pious, and as sincere, as at any former period of their acquaintance."

The "intercourse with the Hindoos" to which we alluded, and at which the gentleman indulges a sneer, was the intercourse which every missionary must hold with the natives,—the intercourse of reason,—the interchange of argument.

In a letter from Mr. Adam to a gentleman in this country he states, that the strongest objections of the natives to christianity are against the Trinity, and that so long as this is held up to them as a part of christianity, so long will they repel every argument used against their polytheism, by pleading the example of Christians.

In view of these facts how is it possible that a really candid mind should not be led to doubt, and to examine with great diligence and care the grounds of its belief. And why will men be so unreasonable, and so unkind, as to persevere against the best evidence to the contrary, in attributing every deviation from their own standard, to bad motives and a bad heart?

For the Christian Register.

"A NEW-ENGLAND TALE."

This book is dedicated to Maria Edgeworth,—the person to whom we are indebted for a great improvement of public taste, in substituting truth, good sense and pure morality, for the extravagent adventures, and artificial sentiments, which formerly filled our fashionable novels. Others have walked in her steps, and improved on her system, by developing the source of their moral excellence in christian truth. Religious novels have been common within a few years; a part of them have been popular, because they favour the views of peculiar sects; and some, because they have intrinsic merit; of this class, those of Mrs. Brunton rank high, as containing real piety and practical religion. We are delighted to see a book of the latter character, written in our own country and descriptive of our own manners and scenery.

The "New-England Tale" is the story of an unfortunate orphan,—Jane Elton,—whose early days were passed in affluence and indulgence, instructed and fondly cherished by a pious mother. Before she is matured,—misfortune and death, leave her poor and solitary,—her unfeeling relations receive her as a burthen, and she is obliged to labour and bear tyranny and neglect from them. A faithful female domestic (who is a Methodist) still exercises persevering kindness to her, and is the means of introducing her to a Quaker gentleman, who "delights to do good," and exercises a happy influence over her destiny. The mother of the family she resides in, has that worst mode of faith, which utterly rejects any personal efforts for the subjugation of her own heart, and expects divine grace to produce virtues in her family, which she has made no attempt to cultivate. Mrs. Wilson is strict in religious observance, and exacts a conformity to such restraints, that some are openly rebellious, and one is deceitfully so; and the whole family are as wicked, and wretched, as unrestrained appetites and passions can make people.

High sense of duty, persevering industry, and unblemished integrity, are virtues which strengthen amid these disgusting beacons of vice. Time and circumstances force a change of situation. Jane becomes engaged to a gay and interesting young man and teaches a school; but as the character of her lover unfolds itself, she discovers him to be destitute of religion, and deficient in morality, and concludes to sacrifice her worldly prospects to that "peace which passeth understanding." In time she marries her Quaker patron, who is some years older than herself and has been married before. This is against all the laws of romance;—but, their characters were such as produced genuine sympathy in taste and principle—the best foundation for happiness in marriage.

The following will give an idea of our Author's beautiful and faithful descriptions of our own natural scenery and its influence on moral excellence.

"Never did one in the full flush of health, enjoy more than she from communion with her Heavenly Father thro' the visible creation. She read with understanding the revelations of his goodness in the varied expressions of nature's beautiful face. "Do you know" said she to her husband "that I prefer the narrow vales of the Housatonick, to the broader lands of the Connecticut? It certainly matters little where our dust is laid, if it be consecrated by him who is "the resurrection and the life;" but I derive a pleasure which I could not have conceived of, from the expectation of having my body repose in this still valley, under the shadow of that beautiful hill." "I too, prefer this scenery" said Mr. Lloyd seeking to turn the conversation, for he could not yet but contemplate with dread, what his courageous wife spoke of with a tone of cheerfulness. I prefer it, because it has a more domestic aspect. There is, too, a more perfect and intimate union of the sublime and beautiful. These mountains that surround us, and are so near on every side, seem to me like natural barriers by which the Father has secured to His children the gardens he has planted for them by the river's side." "Yes" said Rebecca "and methinks they enclose a sanctuary, a temple, from which the brightness of his presence is never withdrawn. "Look" said she, as the carriage passed over a hill that rose above the valley and was a crown of beauty to it, "look how gracefully and modestly that beautiful stream winds along under the broad shadows of those trees and clustering vines, as if it sought to hide the beauty that sparkles so brightly whenever a beam of light touches it. O! my *Rebecca*" said she turning to her child "I could wish thy path led along these still waters, far from the stormy waves of the rude world—far from its "vanities and vexation of spirit."

Although the growth of affection has brought professions of admiring "nature and field flowers" under censure—let us not destroy the tree because some of its fruits are blighted. The God of nature implanted in the human heart the love of his works. The child will notice the glory of the setting sun, the beauty of the moon, the music of birds, the varied hue and sweet fragrance of flowers, almost as soon as it can speak. The wise parent will make these the seasons to lead the young mind to the source of beauty and grandeur. This pleasure continues with the uncorrupted taste and the pure heart through the whole of life. Let us not undervalue the blessing which is bestowed on the whole human race.

The style of the "New-England Tale" is correct, elegant, and adapted to the design of improving the young and unlearned, which appears to be the Author's object. The interest of the story is kept up by a variety of characters, none of which touch the feelings more than an unfortunate lunatic, who is sketched from real life. The view of New-England character and manners is happy and just; not created in the imagination, but the actual observations of an intelligent mind. This is but a slight abstract of the narrative, because the object is to excite rather than gratify curiosity. The work can be perused in a few hours and is recommended to the attention of the friends of piety and virtue as giving just views of scripture truth and moral duty; and to the friends of correct taste and innocent enjoyment as affording a rational and improving relaxation from the cares of life.

SUMMARY OF RELIGIOUS INTELLIGENCE.

The following is an extract from a letter which we have just received from a gentleman of the first respectability. The extraordinary fact which it brings to view, and the excellent spirit in which it is briefly remarked upon, induces us to insert it.

"You are apprized, I presume, of the extraordinary fact that after the prayer meeting, holden by ministers, last week, in Park-street, a motion was made, by Rev. Mr. Pond, and the vote carried, to set apart for prayer in their several churches the hour from 8 to 9 o'clock every Saturday evening, that it may please God to visit Boston, and the University at Cambridge, with the out-pourings of his spirit. It is a good thing to pray for one another, and I know not but the motion and the vote proceeded from the purest motives. But there is something in this attempt to carry the unhallowed feelings of controversy to the Throne of Grace which shocks me. It cannot, if executed, but have an unhappy influence on churches, and will inspire them, I fear, with a spirit of cursing, rather than of prayer."

The United Foreign Missionary Society held its anniversary in New-York city, on the 8th ult. The receipts at the treasury during the year, were $11,948,53—and the expenditures, during the same time were, $ 12,448,36.

A Female Bible Society celebrated its anniversary in New-York, April 25th. This society is formed on the plan of local visitation; *i. e.* particular portions of the city are assigned to particular individuals to ascertain who in their district wants the Bible, and to supply them. One hundred and eighty ladies of the society had engaged in this duty. 780 Bibles and 100 Testaments had been distributed. The receipts of the society, during the year, had been $ 893,82.

The Managers of the American Bible Society have directed their Secretary to transmit 250 Bibles, and 250 Testaments to the care of the American Board of Commissioners for Foreign Missions, to be sent to the Sandwich Islands for distribution among the mariners frequenting those islands.

The Managers of the New-York Religious Tract Society have adopted the plan of Stereotyping their principal tracts. Three auxiliary tract societies have been formed in the course of the year, in the city of New-York.

A Bible Society has been established in Tennessee, called the *East Tennessee Bible Society.* It is however yet in a feeble state. The addition to its funds during the last year, was only about $ 250.

Jews in Newport.—Sometime about the year 1690, a number of Jews established themselves at Newport, R. I. By industry and commercial enterprise they became wealthy, and their numbers increasing, they built themselves a synagogue. When the late Rev. Dr. Stiles was minister of Newport, he maintained a pleasant and friendly intercourse with the leading members of the society, and spoke favourably of their character and religious temper. This society, by removals and deaths, has of late years been fast dwindling away, and the last of the nation has at length taken his departure. Mr. Moses Lopez, the death of whose brother we lately noticed, was the only surviving Jew on the island.—We understand that he has lately removed to New-York, to enjoy the society of those of his nation who reside there.

We are told that the Jewish synagogue at Newport is still standing, and with a little expense might be long preserved, as a "handsome specimen of ancient architecture." It is expected that a number of the Jewish society will assemble at Newport, and perform worship at the synagogue during the summer, for the purpose of holding possession of the building. It is also expected that M. M. Noah, Esq. of New-York, will deliver an address to those who meet on that occasion.

DOMESTIC AND FOREIGN SUMMARY.

Massachusetts Legislature.

Friday May 31.—A convention of the two Houses was formed for the choice of Counsellors, Treasurer and Secretary. The Hon. Messrs. Perkins, Hooper, Starkweather, Strong, Cobb, Otis, King, Adams, and Hoyt, were chosen Counsellors. All of them declined the appointment except Mr. Adams. The Hon. Nahum Mitchell was elected Treasurer of the Commonwealth for the ensuing year, and Alden Bradford Esq. was re-elected Secretary.

In the House several petitions were read and ordered to lie on the table till the standing committees were appointed. The House proceeded to ballot for a Chaplain, and made choice of Rev. Mr. Jenks.

Saturday, June 1.—A Convention of the two Houses was holden to fill up the vacancies in the Council. The following gentlemen were elected. Hon. Saml. Crocker, Richard Sullivan, Thomas Greenleaf, Daniel Noble, William Reed, Saml. Porter, Abraham Holmes, Joseph Locke, and Jonas Kendall.

The Senate made choice of the Rev. James Walker, of Charlestown, as Chaplain.

The usual committees were appointed.

Monday, June 3.—This day the Governor made an address to the two houses in convention. In Senate, the Governor's address was committed to the Hon. Messrs. Shaw, Allen and Strong. In the House, it was committed to Messrs. Gray, Richardson, Marston, Thurber, and Whitney.

Several petitions were read and committed in the Senate, and a committee appointed to divide the Commonwealth into districts for the choice of Representatives in the next Congress, and to prescribe the mode of their election.

In the House, several petitions were read, and committees appointed.

Tuesday, June 4.—Several petitions were read and committed, in the Senate.

A committee was chosen to revise the law regulating manufacturing corporations and for limited copartnerships.

In the House, it was ordered, that the Clerk cause to be printed, several hundred copies of the Constitution of the Commonwealth, with the amendments annexed.

Several petitions were read and committed.

Wennesday, June 5.—A message was received from his Excellency, communicating certain resolutions passed by the Legislatures of other states.—In this message, his Excellency assigns his reasons for refusing to sign a bill of the last Legislature relative to the inspection of gunpowder.

In the House, a large number of petitions were read and committed.

A committee was appointed to consider the expediency of making further provision by law for the support and maintainance of public worship.

The House proceeded to the election of a Senator in the Congress of the United States, in place of the Hon. H. G. Otis resigned. The Hon. James Lloyd was elected. The Senate concurred in this election.

The rumour that the Geneva Bank had failed, has proved to be unfounded.

T. Britton has been found guilty, before the Circuit Court of the U. S. sitting in this city, of altering a bank check from 104 to $9090, and presenting the same for payment. He is sentenced to six years imprisonment in the State Prison.

Artillery Election.—On Monday the Ancient and Honourable Artillery company celebrated their 184th anniversary, with the appropriate and accustomed ceremonies of this distinguished corps. In the forenoon, an elegant standard was presented by Adjutant General Sumner. At noon, the corps, attended by the executive, and other civil officers, together with a respectable number of military gentlemen, both state and national, in their respective uniforms, proceeded to the church in Chauncy-place, where an eloquent and ingenious discourse was pronounced by the Rev. Mr. Palfrey. The festivities at Faneuil Hall were marked by a decent hilarity, and the reciprocation of bland and patriotic feeling. The exercises on the field, during the afternoon were unusually correct and spirited, and gave satisfaction to the numerous spectators who witnessed the interesting scene.—*Gaz.*

SHIPWRECKS.

The loss of the packet Albion, from New-York, for Liverpool, of which we gave a brief statement in our last, seems to have been one of the most distressing events of the kind, which has for a long time occurred. Of twenty-six passengers, only one was saved; and of those belonging to the vessel, none were saved but the mate and five of the crew. After having weathered the tremendous gale of Sunday, there was hope of their arriving safely in a couple of days. But in the evening a squall struck them which carried away the masts, and they drifted at the mercy of the waves. Just before daylight she struck upon the rocks near Kinsale, (Ireland.) When discovered by the inhabitants, at 4 o'clock in the morning, there were three men and one woman alive on the deck, calling for aid which it was impossible to afford them.

The passenger saved was Mr. Overhart, of Pennsylvania. The other passengers were—Mr. Benyon, of London—*Mr. N. Ross, of Troy, (N. Y.)—Mr. Converse, his brother-in-law—Major Gough, an English officer—Mr. and Mrs. Clark, of Albany—*Mrs. Gardnier, and son—Col. Prevost—*Mr. W. H. Dwight, of Boston—*Mrs. Page—*Miss Powell, daughter of the C. Justice of Upper Canada—*Rev. Mr. Hill, of Jamaica, W. I.—Prof. Fisher, of Yale College, N. Haven—Mr. Gurnee, of New-York, Mr. Proctor, do.—Mr. Dupont, Gen. Lefebre Desnouettes, and four other Frenchmen—*Mrs. Brewster—Mr. Hirst—Mr. Morrison—Mr. Chase.

Professor Fisher was on a tour to Europe for personal improvement, and on business for Yale College. He was a native of Franklin, Mass.—He was considered a young gentlemen of great promise.

Capt. Williams, of the Albion, has left a wife and seven children. He was a man of the first respectability in his profession.

** The bodies of those marked (*) have been picked up and buried.*

In addition to the loss of the Albion, the late English papers inform us of the loss of his Majesty's ship Confiance. It had on board 120 men, who were all lost.

We are informed, also, of the loss of the bark Esther, and the Sandwich packet, on the same night. Of those on board of the first, seven men perished, and of those on board of the Sandwich packet, not one was saved. Nine bodies from the latter vessel had been found.

By accounts from Halifax, it is stated that his Most Christian Majesty's ship L'Africaine of 44 guns was lately cast away on a shoal south of the isle of Sable. The number of men on board was about 260, who were all saved but six.

From the Liverpool Courier.

LINES

ON THE MELANCHOLY SHIPWRECK OF THE ALBION.

If ever sorrow mov'd the manly breast,
Or grief distill'd did proof of pity speak;
Those pearly symbols now will stand confest,
And roll, in silence, down the seaman's cheek.

The gallant ship's no more! O bitter truth,
The lady fair, and her protectors brave,
The rich, the poor, the aged and the youth
Have found alike a gloomy deep sea grave.

The Albion's lost, and Williams is no more,
The kind, the brave, the seaman and the friend;
E'en holy men, who do their God adore,
Will, o'er the news, in silent anguish bend.

Mourn, friendship, mourn, and pay a tribute there,
A big tear drop to blend with ocean's wave;
Then tell the stoic, nature can't forbear
To think of Williams and his deep sea grave.

Columbia's seamen will the loss deplore,
Whilst Britons mourn the glass so quickly run;
Responding grief resounds from shore to shore,
And owns, in point of love, they are but one.

Mysterious Providence has veil'd the woe
In shades impervious to sense or pride;
All we or monarchs are allowed to know,
Is that a man hath lived and then hath died.

Oh God! behold, with pitying eye the flood,
And cause the gloom to beam a moral ray;
O consecrate the loss for public good,
Till countless ages shall have rolled away.

Melancholy accident.—On the 29th ult. four young ladies were drowned in a pond in Sutton, by the upsetting of a boat. The boat was small, and had in it three young gentlemen and five young ladies. One of the young ladies becoming alarmed, on account of the rocking of the boat, attempted to change her seat which occasioned it to upset. The water was about 20 feet deep. The young men, and one of the young women, when they came up caught hold of the boat and were saved.

Bangor Bank.—The subscribers, stockholders in the Bangor Bank, and in the habit of frequently hearing from some of the directors, give it as their opinion that the Bank is solvent, and that all the bills will eventually be paid. They therefore express a hope that persons holding the bills will not sacrifice them. Some of the directors are expected in town in a few days, and will probably give the public correct information respecting the Bank.

EBENEZER T. ANDREWS.
June 4. JOHN FRENCH.

A letter from an official source, to a gentleman in this city, dated at Madrid, April 15th, states that the Cortes of Spain have decreed that prohibited goods shall be admitted to deposit in their principal ports—St. Sebastians being one—on the payment of two per cent. ad valorem. The government were preparing the necessary instructions for carrying this measure into effect.
Mer. Adv.

WILMINGTON (Del.) May. 17.

The notorious Joseph Johnson, who was so long engaged in the abominable traffic of kidnapping negroes, and conveying them out of the state, was tried and convicted at the last session of the Court of Common Pleas, for the county of Sussex, and was sentenced to receive thirty nine lashes on the bare back, at the public whipping post, to stand in the pillory for an hour, to have his ears nailed thereto, and the soft part cut off.

NEW-LONDON, MAY 29.—Accounts from Havana inform, that the Spanish authorities there have imposed a discriminating duty on foreign vessels, which must operate nearly to their exclusion, and the employment of Spanish vessels in the great trade of Cuba.

Rumours of an intended insurrection have prevailed recently at the Havana, and the political Chief has issued a notice, to allay the fears of the people.—*Gazette.*

New Musical Instrument.—Mr. Richard C. Potter, of New-London, Con. has invented a new musical instrument which he calls the Columbian Harp. It is of a triangular form, and contains 99 strings, raising three octaves, and performing two parts.—*Ind. Statesman.*

Madame Christophe, *ci-devant* Empress of Hayti, was about to take up her residence at Blackheath. It was generally understood that she had saved about £1500 per annum from the wreck of her deceased husband's fortune.
Eng. pa.

Counsellor Lillienstien, of Frankfort, on the Maine, has published a work, in which he attempts to prove argumentatively & methodically that the predictions respecting Anti-Christ, are now on the eve of being accomplished. Anti-Christ he asserts will appear in 1823—his arrival will be succeeded by ten years of religious wars—after which the Millenium, as he assures us, is to commence in 1836.

Islands of Ice.—The British ship Bengal, ar. at Philad. from Liverpool, came in contact with an Island of Ice, and saw several others. It was extremely foggy, and the dangerous obstruction was not noticed until close along side. By a prompt and judicious wearing of the ship, the blow was a sliding one on the larboard bow, and the ship went clear of it with the quarter. It was a precipice, the summit of which almost swept the top-gallant-mast heads.

The collector of the Harbour of Portsmouth N. H. has advertised for proposals for building a *sea wall* between Smutty Nose and Cedar Islands, at the Isle of Shoals—the length 520 feet, the height to be 5 feet above high water mark at the highest tides, and width 10 feet at the top. The estimate quantity of stone 28,000 tons.

There are living at this time only five of the theatrical contemporaries of David Garrick, the celebrated comedian, viz. Mr. Wroughton, Mrs. Hartley, Mrs. Mattocks, Mr. Wewitzer, and Mr. Quick; the youngest of whom has passed the 75th year of his age.

The ground east of the Congress Spring, in this village, having been consecrated by the ———*sweat* of two illustrious, or *lusty* BLACK COOKS, in a valiant duel, which was furiously fought during the last season, we should advise Messrs. M'Duffie and Cumming, if they are determined to "take the field of Mars," to settle THEIR *affair of honour* on this spot; and as both of the cooks are accustomed to the smell of gun powder, and are *living* monuments of the beneficial use of *dough* bullets, they would make admirable seconds.—*N. Y. Saratoga Sentinel.*

Botany.—A few grains of salt dropped into the water in which flowers are kept, it is said preserves them greatly from fading, and keeps them in bloom double the period that pure water will.

The Senate of Connecticut have passed the bill, 9 to 3, prohibiting the use of their wates to the N. York Steam-boats.

Upwards of 1000 houses are now building in the city of New-York; and nearly all of them of a respectable class—among them are several elegant churches.

The work of Washington Irving, called "Bracebridge Hall," has been issued from the press, both in Philadelphia and New-York. The price of the volume is five dollars. This great charge has excited the loud complaints of most editors, against the booksellers. It is hinted, however, that the price was fixed by the direction of Mr. Irving.

The editor of the Rhode-Island Religious Intelligencer is requested, the *next* time he takes a whole editorial article from our paper to give us credit for it.

ORDAINED,

At Bradford, N. H. on Wednesday 27th inst. Mr. Robert Page Jr. as Pastor of the Congregational Church in that place.

MARRIED,

In Salem, Mr Luke Baldwin, Jr of Boston, to Miss Elizabeth Orne Cushing.

In Charlestown Dr Augustus Whiting of Haverhill, to Miss Catherine Walker, daughter of Hon. Timothy Walker. In Salem Solomon S. Whipple Esq. to Miss Sally Tucker. In London, Lieut. De Chevigny, of the Guards, to Miss Seymour, Grand-daughter of the Earl of Yarmouth, and one of the richest heiresses in England.

DIED,

In this city on Sunday, Mr. Stukely B. Fessenden, aged 31.—Bernard, only son of Mr. Isaac and Mrs. Ann Jenney, aged 9 months.

On Monday, Miss Mary Shaw, eldest daughter of Mr. John S. and Mary G. Abbot.

At Rainsford Island, on Sunday, Capt. Allan Elwell, of Northport, aged 51, master of Schooner Adventure, which ar. the day before from St. Domingo. His mate, Mr. Wm. Pendleton, aged 25, died at sea, May 22.

In Newburyport, Mr. Samuel Noyes, aged 87.

In Abington, 31st ult. Mrs. Leah Farrow, aged 101 years and six months, She was born at Hingham in Dec. 1720, and has lived more than one half the time elapsed since our fore-fathers landed at Plymouth.

In Springfield, Mr. Zenas Bliss, 66.

At Litchfield, (Con.) Miss Helen Peck, 18.

In Burlington Vt. Dea. Jacob Williams, formely of Boston.

In Salem, of consumption, Miss Lydia Albree, 24.—Mrs Priscilla Ward, relict of Samuel Ward Esq. aged 72.—Mrs. Esther Fillis, daughter of the late Rev. Dr. Clarke, of Boston, 36.

At Gardner, (Worcester county,) on the 21st ult. greatly lamented, Rev. Jonathan Osgood, aged 60, in the 31st year of his ministry. His funeral was attended on the 24th, by a large concourse of his parishioners, as well as many from the neighboring towns. A sermon was preached on the occasion by the Rev. Mr. Estabrook, of Athol.

In Easton, Caroline Susan, aged eighteen months, daughter of Mr. Arunah White.—Mr. Samuel Ripley, aged 57.

In Taunton, Mrs. Jemima wife of Mr Williams Godfrey, 38.—Mr. Robert Dean, 46.—Mrs. Sally Richmond, wife of Mr. Seth Richmond, Jr.

Christian Disciple.

JUST published, by Wells & Lilly, Court-Street, the *Christian Disciple* for March and April, 1822.

CONTENTS.

An account of Eichhorn's Illustration of the Apocalypse.—On the Union between the Father and the Son.—Thoughts on the Essentials of Religion.—Orthodox denunciations.

Miscellaneous Collections.—Toleration.—A holy man.—Monasteries.—Preservation of letters during the dark ages.—Chamouny.—Paraphrase of the Lord's Prayer.—Hymn.

Review.—Art. v. Tracts of the Boston publishing fund.—Art. vi. Clerical discipline, exemplified by the Franklin Association in the late measures, adopted by them towards the author. Accompanied with illustrations and remarks. By Joseph Field.—Art. vii. Two discourses, containing the history of the church and society in Cohasset, delivered Dec. 16, 1821; being the first Lord's day after the completion of a century, from the gathering of the church in that place, and the ordination of the first pastor; with a geographical sketch of Cohasset. By Jacob Flint, minister of that town.—Art. viii. Address of the trustees of the Massachusetts general hospital, to the subscribers and to the public.—Art. ix. A sermon preached in the Hall of the House of Representatives in Congress, Washington city, March 3, 1822; occasioned by the death of the Hon. William Pinckney, late a member of the Senate of the United States. By Jared Sparks, A. M.

Intelligence.—Massachusetts bible society.—Christian Register.—Theological Institution at Cambridge.

POETRY.

DIVINE CONSOLATIONS.

[From Moore's Sacred Melodies.]

"*He healeth the broken in heart, and bindeth up their wounds.*" Ps. cxlvii. 3.

Oh! Thou who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee.
The friends, who in our sunshine live,
When winter comes are flown;
And he who has but tears to give,
Must weep those tears alone:
But thou wilt heal that broken heart,
Which like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too!
Oh! who would bear life's stormy doom
Did not thy wing of love
Come, brightly wafting thro' the gloom
Our peace-branch from above?
Then sorrow, touch'd by thee, grows bright,
With more than rapture's ray;
A darkness shews us worlds of light
We never saw by day.

MISCELLANY.

WOMEN.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirits of a man, and prostrate him in the dust, seem to call forth the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence, and alive to every trivial roughness while treading the prosperous paths of life, suddenly rising with mental force, to be the comforter of her husband, under misfortune, and abiding, with unshrinking firmness, the bitterest blast of adversity.

As the vine which has long twined its foliage around the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind its shattered boughs; so it is beautifully ordered by providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend, who had around him a blooming family, knit together in the strongest affection. "I can wish you no better lot," said he with enthusiasm, "than to have a wife and children. If you are prosperous, they are to comfort you." And indeed, I have observed that a married man, falling into misfortune, is more apt to retrieve his situation in the world than a single man; partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly because his spirits are soothed and relieved by domestic endearments, and his self-respect kept alive by finding, that though all abroad is darkness and humiliation, yet there is still a little world of love of which he is the monarch. Whereas a single man is apt to run to waste and self-neglect; to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.—*Sketch Book.*

In all countries, women are civil, obliging, tender and humane; they are timorous and modest; always inclined to be cheerful; they do not, like men, hesitate to perform a generous action. To women in civilized or savage state, I never addressed myself in the language of delicacy and friendship, without receiving a friendly answer. With men, it is frequently otherwise. If hungry, thirsty, cold, wet, or sick, woman has been uniformly kind and generous. *Ledyard.*

From the Goshen Patriot.

FORCE OF HABIT.

On a late cold night, my family and I were enjoying the comforts of a good fire, with a few friends, when during a social conversation, on the subject of habit, an old lady related the following circumstance.

"Shortly after the old French war my father, who had recently been married, purchased a considerable tract of wild uncultivated land in the county of Dutchess, not far from where the village of Poughkeepsie now lies. He knocked up a log hut and went to falling trees and clearing the land. He was a sober man, but toiled excessively hard, and began to think a little spirits could do him no harm, when chopping. He therefore got him a bottle full, but used it very sparingly, and only when he was at work in the woods. In process of time, however, he would take a little bitters in the morning now and then. Afterwards he must have his bitters every morning. At length, the first thing he thought of in the morning, was his bitters—he could not rest in bed till day light, but must get up earlier and earlier for his bitters.—Finding the habit was growing too fast upon him, he began to reflect seriously on the consequences, and at last mustered up all his resolution to overcome it. One morning he got up very early, went to his closet, took out his bottle, gave it a parting look and dashed it to pieces against a stone, liquor and all. My mother exclaimed—"why what in the world is the matter? why do you throw your bottle away?" The reply deserves to be recorded in letters of gold. "I am resolved that liquor shall never get master of me." He lived to a good old age. The Lord was his strength and his portion; the bible was his constant companion, and he died the death of the righteous. His numerous posterity are now in the possession of this same paternal inheritance, which their ancestor preserved by throwing away the bottle.

Thus we see how important it is to check the growth of evil habits before they get the mastery.

EXTRACT

from the Abbe Raynal, Vol. 5, B. 11, p. 296.

"But it is alleged that in all regions, and in all ages, slavery hath been more or less established.

"I grant it; but what doth it signify to me, what other people in other ages have done?—Are we to listen to the suggestions of interest, of infatuation, and of barbarism, rather than to those of reason and of justice? If the universality of a practice were admitted as a proof of its innocence, we should then have a complete apology for usurpation, conquests, and for every species of oppression.

"But the ancients, it is said, thought themselves to be masters of the lives of their slaves; and we become more humane,—dispose only of their liberty and of their labours.

"It is true the progress of knowledge hath enenlightned the minds of all modern legislators, upon this important point. All codes of Laws without exception, have exerted themselves for the preservation of man, even of him who languishes in a state of slavery. They have agreed, that his existence should be put under the protection of the magistrates, and that the tribunals of justice alone, should be able to hasten the end of it. But hath this law, the most sacred of all social institutions, ever been put in force? Is not America peopled with atrocious colonists, who insolently usurp the rights of the Sovereign, and destroy by the sword, or by fire, the unfortunate victims of their avarice? Doth not this sacrilegious infraction of the laws, to the disgrace of all Europe, still remain unpunished? I challenge any defender or panegyrist of our humanity, and of our justice, to adduce an instance of any one of these assassins having lost their life upon a scaffold.

"Let us suppose that the regulations, which according to the panegyrist, do so much honor to our age, be strictly observed; will the slave be, on that account, much less an object of compassion? What! does not the master, who disposes of my strength at his pleasure, likewise dispose of of my life, which depends on the voluntary and proper use of my faculties? What is existence to him, who has not the disposal of it? I cannot kill my slave; but I can make him bleed under the whip of an executioner; I can overwhelm him with sorrows, drudgery, and want; I can injure him every way, and secretly undermine the principles and springs of his life. Thus the laws protect the slave against a violent death, only to leave to my cruelty, the right of making him die by degrees. The right of slavery is in fact, that of perpetrating all sorts of crimes: those crimes which invade property; for slaves are not allowed to have any, even in their own persons: those crimes which destroy personal safety: for the slave may be sacrificed to the caprice of his master: those crimes which make modesty shudder.—My blood rises at these horrid images. I detest, I abhor the human species, composed only of victims and executioners; and if it is never to become better, may it be annihilated!

"But these negroes, say they, are a race of men born for slavery; their dispositions are narrow, treacherous, and wicked; they themselves allow the superiority of our understandings, and almost acknowledge the justice of our authority.

"The minds of the negroes are contracted; because slavery destroys all the springs of the soul. They are wicked but not sufficiently so with you They are treacherous; because they are under no obligation to speak truth to their tyrants. They acknowledge the superiority of our understandings, because we have perpetuated their ignorance: they allow the justice of our authority, because we have abused their weakness. As it was impossible for us to maintain our superiority by force, we have by a criminal policy, had recourse to cunning. We have almost persuaded them, that they were a singular species, born only for dependence, for subjection, for labour, and for chastisement. We have neglected nothing, that might tend to degrade these unfortunate people, and we have afterwards upbraided them for their meanness.

"But these negroes, it is further urged, were born slaves. Barbarians, will you persuade me that a man can be the property of a sovereign, a son the property of a father, a wife the property of a husband a domestic the property of a master, a negro the property of a planter?

"Proud and disdainful being, who dost disavow thy brethren, wilt thou never perceive that this contempt recoils upon thyself? If thou dost wish that thy pride should be enobled, exert a sufficient elevation of mind to make it consist in the necessary affinities which thou hast with these unfortunate men, whom thou dost debase.

"One common father, an immortal soul, a future state of felicity, such is thy true glory, and such also is theirs.

"But it is government itself that sells the slaves.

"How did the state acquire that right? Let the magistrate be ever so absolute, is he the proprietor of the subjects submitted to his empire? Hath he any further authority, but that with which he is entrusted by the citizen? And have any people ever had the privilege of disposing of their liberty.

"But these slaves have sold themselves.

"If they belong to themselves, they have a right to dispose of themselves. It is his business to put a price on his liberty; and when that is settled, whoever gives him the money, hath acquired a legal right over him.

"No man hath the right of selling himself; because he hath no right to accede to every thing, which an unjust, violent, and depraved master, might require of him. He is the property of of God, who is his first master, and from his authority he is never released. The man who sells him, makes a deceitful bargain with his purchaser, because he loses his own value. And the money as soon as it is paid to him, remains with his person in the hands of his master. What property can a man be in possession of, who hath given up every right of property? Nothing can belong to him who hath agreed to have nothing. He cannot even have virtue, honesty, nor a will of his own. The man who hath reduced himself to the condition of a destructive weapon, is a madman, and not a slave. A man may sell his life, in the same manner, as a soldier does, but he cannot as a slave; and this constitutes the difference of the two conditions.

"But these slaves had been taken in war, and would have been murdered, if we had not interfered.

"Would there have been any war without you? Are not the dissensions among those people owing to yourselves? Do you not carry destructive weapons to them? Do you not inspire them with the desire of using them? Will your vessels never forsake those deplorable shores, till after the destruction of the miserable race who inhabit them? Why do you not suffer the victor to make what use he chooses of his victory; and why do you become his accomplice?"

The following is Dr. Morse's estimate of the number of Indians in the United States:

In New-England nine tribes, 2247 souls. In New-York ten tribes, 4,840 souls. In Pennsylvania thirty years ago, three tribes, 1300 souls, in number at this time not known. In Ohio, fifteen tribes, 8047 souls. In Michigan and the Northwest Territory, thirty-six tribes, 27,480 souls. In Indiana and Illinois, fourteen tribes, 15,522 souls. Southern Indians, east of the Missisippi, twenty tribes, 66,487 souls. Total number east of the Missisippi, twenty tribes, 120,283 souls. North of Missouri and west of the Missisippi, thirteen tribes, 41,350 souls. East of the Rocky Mountains to the Missisippi and between Missouri and Red River; or west of the Missisippi to the Rocky Mountains, 38 tribes, 105,021 souls. Between Red River and the Rio del Norte 42 tribes, 105,021 souls.—Whole number west of the Missisippi, 337,341. Total number in the United States, besides about 5000 in Florida, and ten tribes (number not known) inhabiting the Upper Missisippi, 457,642 souls.

Professor Rafinesque makes the North American snakes amount to 115 species. Among these are 10 species of Rattle Snakes, 4 species of Copperheads, 12 of Vipers, and one Moccasin. There are therefore only 27 kinds of venomous snakes, while there are in the United States, 3 species of Adders, 3 of Boas, 7 of Glass Snakes, and above 80 species of Common Snakes belonging to the genus *Coluber*, all harmless.

To cleanse the teeth and improve the breath.—To four ounces fresh prepared lime water, add one drachm of Peruvian bark, and wash the teeth with the water in the morning before breakfast, and after supper. It will effectually destroy the tartar on the teeth, and remove the offensive smell arising from those decayed.

From the Percy Anecdotes.

DESERTION.—Frederick the Great, in surveying one evening some of the advanced posts of his camp, discovered a soldier endeavouring to pass the sentinel. His Majesty stopped him and insisted on knowing where he was going. "To tell you the truth, (answered the soldier,) your majesty has been so worsted in all your attempts, that I was going to *desert*." 'Were you? (answered the monarch,) Remain but one week longer, and if fortune does not mend in that time, I'll desert with you too.'

Acts passed at the first session of the Seventeenth United States' Congress.

(CONTINUED FROM OUR LAST.)

An act for the relief of Gad Worthington.
An act for the relief of James M'Farland.
An act to provide for the due execution of the laws of the United States within the state of Missouri, and for the establishment of a district court therein.
An act to authorize the Secretary of the Treasury to exchange a stock bearing an interest of five per cent for certain stocks bearing an inrerest of six and seven per cent.
An act for the relief of the representatives of John B. Dash.
An act to revive and continue in force "an act declaring the assent of congress to certain acts of the states of Maryland and Georgia."
An act for the apportionment of representatives among the several states according to the fourth census.
An act for the relief of William E. Meek.
An act restoring to the ship Diana the privileges of a sea letter vessel.
An act for the relief of Solomon Porter jr.
An act to remit the duties on a sword imported, to be presented to captain Thomas M'Donough of the United States' navy.
An act to fix the limits of the port of entry and delivery for the district of Philadelphia.
An act for the relief of certain distillers within the 6th collection district of Pennsylvania.
An act for the relief of B. H. Rand.
An act to alter the time and place of holding courts in the district of Virginia, and for other purposes.
An act making a partial appropriation for the support of the navy of the United states during the year 1822.
An act for the relief of Jonathan N. Bailey
An act making appropriations for the support of government for the year 1822 and for other purposes.
An act for the relief of John Anderson.
An act for the relief of John Thomas.
An act for the preservation of the timber of the United States in Florida.
An act making appropriations for the military service of the United states for the year 1822, and towards the service of the year 1823.
An act altering the time of holding the district court in the district of Missisippi.
An act to amend the act, entitled "an act to establish the district of Bristol, and to annex the towns of Kittery and Berwick to the district of Portsmouth," passed February 25, 1801.
An act for the relief of Cornelius Huson.
An act making appropriations forthe public buildings.
An act making an appropriation to defraythe expenses of missions to the independent nations on the American continent.
An act for the relief of the officers, volunteers and other persons engaged in the campaign against the Seminole Indians.
An act to repeal the act entitled "an act to encourage vaccination."
An act providing for the disposal of public lands in the State of Missisippi, and for the better organization of the land districts in the states of Alabama and Missisippi.
An act explanatory of an act, entitled "an act authorising a settlement of accounts between the United States and Richard O Brien, late American consul at Algiers.
An act making appropriations for the support of the navy of the United States, for the year 1822.
An act confirming the title to a tract of land to Alzira Dibrel and Sophia Hancock.
An act relating to treasury notes.
An act for the relief of certain insolvent debtors.
An act to authorise the issuing of letters patent to Richard Holden.
An act authorising the location of certain school lands in the state of Indiana.
An act for the relief of Sally Vance.
An act to revive and continue in force certain acts concerning the allowance of pensions upon a relinquishment of bounty lands.
An act for the relief of Benjamin Stephenson.
An act for the relief of Samuel Ewings.
An act for the relief of Joseph Bainbridge.
An act for the relief of James Green.
An act to authorise the secretary of state to issue letters patent to Frederick S. Warburg.
An act for the relief of James Milner, John S. Elliot, Noah Hampton, James Erwin and Jonathan Hampton.
An act further to amend the several acts relative to the Treasury, War and Navy Department.
An act for the relief of John Post and Farley Fuller.
An act for the relief of Trapman Jaducke & Company.
An act for the relief of Charles Campbell.
Resolution directing the classification and printing the accounts of the several manufacturing establishments and their manufactures collected in obedience to the tenth section of the act to provide for taking the fourth census.
Resolution providing for the distribution of the secret journal and foreign correspondence of the old congress, and of the journal of the convention which formed the constitution of the United States.
Resolution for the distribution of the marshalls' returns of the 4th census.
Resolution for security in the transmission of letters, &c. in the public mail.
An act for the relief of Peter Caldwell and James Britton.
An act for the relief of the legal representatives of Maria Therese.
An act for the relief of the legal representatives of John Guthry, deceased.

SCHOOL WANTED,

BY a young man of good classical education, who has for several years been employed as an Instructer. Satisfactory recommendations will be given as to character, qualifications, &c.

A line addressed to A. B. and left at this office will be immediately attended to; or reference may be had to the Editor. May 17.

BOARDERS WANTED.

A RESPECTABLE private family in a healthy situation near the city, and in the neighbourhood of a good school, would receive as boarders on reasonable terms, 2 or 3 children, either girls or boys from good families. Or they would receive a few other genteel boarders.—Apply at this office. May 17.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were some time since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists,* by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May 17.*

"True Messiah Exalted."

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By DAVID MILLARD, Minister of the New-Testament."

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